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TERMS.

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RELIGIOUS.

[From the Missionary Paper, No. 16.]

THE FUTURE DESTINIES OF AMERICA, AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.

(Concluded.)

Supposition that Wickedness is to prevail.

We have proceeded thus far upon the principle that the relative power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church. There have been, indeed, many alterations of success and defeat;—but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years. If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved. There will probably be some forms of religion remaining, gradually losing even the miserable efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

Pride, ambition, luxury, sensuality, profaneness, blasphemy, frightfully intermingled with poverty, crime, debasement, guilt and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions, suffering under the torments, which their own guilty passions will have brought upon them.

It is obvious, that, if religious restraints be withdrawn, the number of inhabitants will not increase so fast, as according to the preceding calculation. Still, the history of the world has shown, that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate, which this country enjoys, it may be expected, judging from God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate, that, in such circumstances, our numbers will be forty-five instead of fifty millions, at the end of fifty years; an hundred and fifty instead of two hundred millions, in fifty years more; and five hundred instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period last mentioned, it would greatly have retarded the progress of population; and much beyond that period, any increase of numbers would be slow and doubtful.

Here, then, we have 500,000,000 of human beings, all living, (with exceptions too small to be taken into the account,) according to the maxim, *Let us eat and drink; for to-morrow we die.*

What would be the number of theatres and other receptacles of vice, to amuse and gratify such a population? What the number of jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principle in their own bosoms? Atheists may talk about liberty; but we know, that there can never be a truly free government without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society or the rights of men.

Populous heathen nations, and nominally Christian nations, that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language should lose nearly all the religious restraint, which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to others;—all having arms in their hands, and refusing to surrender them; wickedness and violence will reign with tremendous and indomitable energy. The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity, and noisy mirth,—and pre-eminently a day of sin.—Then God will hide his face from an erring and self-destroyed people; and dense and angry clouds, the precursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend, like the cry of Sodom, from the dwellers between the two oceans, and between the gulf of Mexico and the north sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malice, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

Who, that has not a heart of adamant, can, without shuddering, regard such a day as probable? Who that really expects such a day, but must wish to leave no posterity of his own, to mingle in the horrid strife—to become either tyrants or slaves, oppressors or victims; all victims, indeed, to their own follies and crimes.

Yet this is the very state of things which multitudes among us are laboring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire that the time should arrive when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue, as the unrestrained depravity of man will speedily terminate in. It is altogether a practical matter;—and will be the said history of this country, unless the good, and the public spirited, and the pious of the present and succeeding generations, acting under the great Captain of salvation, avert so awful a calamity.

Supposition that Religion is to prevail.

The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world never yet witnessed. As the sun rises, on a Sabbath morning, and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse, not a dissonant voice will be heard. If, unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then will it be seen and known to the universe, what the religion of the Bible can do, even on this side the grave, for a penitent, restored, and rejoicing world. But while contemplating such a display of glory and happiness on earth we are not to forget, that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

The bearing of Missions to the Heathen on this subject.

Is it asked, what has this subject to do with the meeting of a foreign missionary society? Much in various respects. It is perfectly clear to the mind of a contemplative Christian, that the efforts made in this country to send the Gospel to distant heathens, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made.—And, if missions to the heathen were to receive no future support from America, what would this prove, but that Christian benevolence was at so low an ebb among us;—that there was so little of primitive zeal or apostolic enterprise to be found;—that nothing great, and noble, and effectual, in the way of charitable effort, could ever hereafter be expected from this people? If our domestic missionary societies are to be sustained, they must be sustained by Christian benevolence; but, wherever this divine principle exists, it will seek access to the heathen; and where access is once gained, it will not be relinquished. In a thousand ways, the beneficial influence of sending the Gospel abroad, is felt in our religious prosperity at home. If, through the apathy of Christians, in regard to the condition of the heathen, it should be necessary first to curtail, and then to withdraw, our foreign operations, sad would be that hour, and of most disastrous influence upon all our domestic institutions.

Be it known, then, and felt by us all, that there is no way, in which we can so powerfully aid the cause of God in our own land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans.

These considerations are not to be set aside as a theoretical discussion. We, and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come;—and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the Gospel to the heathen. Christians in the United States have a character to sustain or to lose. They are to receive the approbation of posterity in well-doing, or to be sentenced to public reprobation as betrayers of high trusts.—They are to be rewarded as benefactors of their race, or to share the doom of the servant, who hid his Lord's money in a napkin. There is no avoiding this responsibility. They cannot hide themselves in dishonorable graves, in such a manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of victory and triumph.

When John Carver and his associates landed at Plymouth, and afterwards John Winthrop and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity. They labored, however, for the good of mankind, and laid foundations with a distinct and special and declared regard to the benefit of future times. Their posterity remember them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeding age.

The Sentence of Posterity.

The moral enterpises of the present day are novel, if not in their character and principle, yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds of millions of Americans will, in the next century declare the result. We may now imagine these millions convened, as in some vast amphitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim: "These were the men of the nineteenth century, who came to the help of the Lord against the mighty:—these friends and patrons of missionary and Bible institutions;—these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thraldom of sin;—these defenders of the Sabbath and all its holy influences;—these are the men, who counted the cost of denying themselves, and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world's deliverance. God smiled upon their persevering and united labors, acknowledged them as his friends and servants, and we now hail them as benefactors of our happy millions, and of thousands of millions yet unborn."

In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it; should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say, that these Anakims are too tall for us to encounter, and their fortifications are too strong for us to assail; and we must leave to better and after times the glory of such high achievements:—should we fold our hands and say, that another age of darkness must intervene before the dawn of the millenial day shall rise;—that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison-house, which is preparing for their reception: if these are to be our conclusions, and these the depths to which our high hopes have fallen, let no man write our epitaph. The sooner we are forgotten the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out, so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible; for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of a design, which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. "These are the men," he will say, "to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build; but were not able to finish, because they were not willing to labor. They put their hands to the plough, but looked back, and were not fit for the kingdom of heaven."

Dependence on Christ.

If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; that from him must proceed,

"Our high endeavor, and our glad success,
Our strength to suffer and our will to serve."

To him must we look habitually, as the Hope of Israel, as the Redeemer of his chosen people, as King of kings and Lord of lords.

Knowing his power and willingness to save, we must distrust ourselves only; and, in such a temper, we must apply to him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ,—those who are charitably regarded as his real friends, must as a body, show more zeal and self-denial in his cause, or it cannot advance: that is, it cannot advance according to any known method of the divine administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation. They have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

This is the more to be lamented, as we are now at the very harvest time of the world. The individal, who annually gives his few dollars or his few cents, puts tracts and Bibles into the hands of distant heathens immediately; or places heathen children in a missionary school; or aids in training up native preachers to itinerate and proclaim the Gospel among their countrymen.

Consecrated Talent.

As to consecrated talent, never was there such a call to bring it into exercise; never such a reward, as it now has to offer to a benevolent heart. The man, whose labors contribute, in any material degree, to raise up, and purify, and ennoble the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow men,) than has ever yet been done for the most successful aspirant by all that the world calls fame.

The preacher, who sends abroad a sermon, full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages;—the sacred bard, who composes a hymn that shall be stereotyped a century hence on the other side of the rocky mountains, and printed on the same page with Cowper's "O for a closer walk with God," or the "*Martyrs Glorified*" of Watts;—the writer, who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the Saint's Rest, in the library of every family, when our country shall have become thoroughly and consistently Christian;—the editor of a periodical, or the agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action: the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds, than have ever yet heard the name of Homer or Cicero; and will cheer more hearts, during a single generation, than have ever responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those, whom their Saviour will honor as the instruments of his divine beneficence.

[From the New-York Evangelist.]

A DEATH SCENE.

"*Let me die the death of the righteous and let my last end be like his.*"—Never did this language more forcibly impress my own heart, than upon the following occasion. Returning home from a short excursion, I arrived at the door of a cottage, known to be the abode of dreary widowhood and pining sickness. It was near the close of the month of September.—The face of nature was not yet bereft of its cheering freshness, and the declining sun was shedding his departing beams over as fair and as charming a landscape as ever met the delighted eye. Little did I think that the scene around me, would be found in such beautiful harmony with that which awaited me in this lonely cottage. I expected to find there little else than a picture of suffering, with few circumstances to mitigate its present severity, and with little prospect of its speedy end. On entering the chamber of sickness, not indeed for the first time, there were found sufficient indications of suffering, it is true; but suffering rendered more than supportable by the presence of Him who has said to all his children, "I will never leave thee nor forsake thee; when thou passest through the waters I will be with thee;—and through the floods they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy one of Israel, thy Saviour." What an object of interest then presented itself to my view! It was a dear sister in Christ,—dearer far than any earthly sister—such were then my feelings—it was a dear sister in mortal struggle with the King of terrors! Never shall I forget the impressions of that interesting moment, when her eyes, which seemed steadfastly looking into eternity, and fixing their everlasting gaze upon the absorbing objects of a future world met my own. Such a look of recognition, of thankfulness, of kindness, of animated joy, O! it was piercing and melting to the soul! Her pale countenance at once lighted up with a temporary flash of excitement and seemed to say,—what her tongue could scarcely have found strength to utter,—"You are come then, dear friend, to furnish me once more, and for the last time, with the solace of your sympathy and your prayers."—How was I rejoiced to find that the darkness and unbelief of which she had complained on a former visit, had given place to brighter views and more animating hopes, that the profession of religion which she had made for years, and which she had adorned by a life of meek and unostentatious yet decided piety, was one which could stand the trial of the present momentous crisis, and that her gracious Redeemer, touched with the feeling of her infirmities, was visibly and powerfully supporting her with his everlasting arm!—When her cold hand, which lay motionless beside her, received the pressure of mine, it seemed to assume an energy of which it had long been deprived, as if prompted to unwonted effort by the sudden kindlings of Christian affection. To this meek, and patient, yet triumphant sufferer, such considerations were suggested as were thought appropriate to her case and adapted to sustain her spirit while standing on the crumbling verge of life. When asked whether she had any particular request to make at the throne of grace, forgetting herself, forgetting her pain, forgetting her extreme debility which was frequently evinced by temporary suspensions of respiration, threatening immediate dissolution, forgetting even the "Sweet fields beyond the swelling flood," on which the eye of her faith had begun to fix its delighted gaze, and like Him who could forget his own sufferings while he poured forth his prayer for the salvation of others, she immediately and promptly replied—I did not suppose her capable of giving so much energy to her words,—"I have three sisters out of the ark of safety. I want you to pray for them." "Are these your sisters," said I, casting a look, at the same time, towards two young ladies who were standing by. She nodded assent and cast upon them a glance of intense interest, mingled with an expression of unutterable tenderness. How could I avoid making her solicitude in some measure my own! "Young ladies," said I, "your dear sister is about to leave you. You see her just on the brink of the eternal world. In the very bloom of youth, she is summoned away from all the concerns of time.—She feels that she cannot leave the world, cannot bid you a long and final farewell, without expressing her anxiety for your salvation. Will you not listen to her dying council! What could now sustain her but the cheering hope that Christ is her friend! Listen, O listen to the solemn warning which now addresses you from the borders of the grave! Do you wish to meet your dear sister in a better world!—Do not then trifle with the salvation of your souls. Remember, now is the accepted time and now the day of salvation. Wait not till a dying bed shall force home upon your consciences the solemnities of a judgment day."—While language to this purport and at much greater length was addressed to her sisters, and while the starting tear indicated that it produced at least a momentary effect, the countenance of the dying saint discovered the lively interest which she felt in the result. Prayer was then offered up for the dying youth, the three impenitent sisters and the weeping, widowed mother who was soon to experience a new bereavement, and this chamber of sickness "privileged beyond the common walk of life, quite in the verge of heaven," was reluctantly left—with such reflections as these: "How precious, how animating are the hopes of the Christian! How invaluable the treasure of divine truth which leads to the indulgence of such hopes! A single example of the kind just witnessed, completely vindicates the wisdom of a life of piety, pours contempt on all the fading glories of earth, and brands that cold-hearted infidelity which would wrest from the suffering and the dying the only consolation suited to their case, with a degree of stupidity and folly for which language wants a name!" That these reflections were just is left to the reader's own conscience. Who but must feel convinced that to the real Christian, whose life has attested the sincerity of his profession, death comes with the mild and glorious form of a ministering angel on an "errand full of love," while to the infidel, the profligate, and the impenitent of every description, he comes like a demon of darkness, a fiend of despair!

A COUNTRY CLERGYMAN.

SYNOD OF INDIANA.

The Synod of Indiana met at Madison on the third Thursday of October. The Rev. John Matthews, was chosen moderator, and Messrs. Calvin Butler and William Sickles, clerks.

Last week we gave the "Plan for the Theological Seminary of the Synod of Indiana," taken from the printed abstract of their proceedings. We now present our readers with some further extracts.

Saturday.—The special order of the day for this afternoon, viz: hearing the Agents of the American Tract Society, and of the American Sabbath School Union was taken up, and Mr. Wilder was heard on behalf of the A. T. Society, and Rev. Samuel K. Sneed on behalf of the A. S. School Union, and the Synod adopted the following resolutions:

1. *Resolved*, That a judicious, systematic distribution of Tracts to our entire population, is greatly calculated to promote the interests of religion within the bounds of this Synod.

2. *Resolved*, That it is very earnestly requested that the members of Synod co-operate with the American Tract Society in carrying forward this work in their own congregations.

3. *Resolved*, That the Synod have heard with devout gratitude to God, of the truly Christian enterprise of the A. S. S. Union, to establish a Sabbath School in every destitute place, throughout the valley of the Mississippi, within two years: and they do most earnestly recommend to the pastors and sessions of all our churches and congregations, to present this subject to their people, and solicit their prayers, labors and contributions, to aid this Society in the accomplishment of this important object.

4. *Resolved*, That the ministers and members of our churches be recommended to devote the afternoons of the Sabbath, ordinarily, to the interests of Sabbath Schools.

5. *Resolved*, That the members of our churches and congregations, except those advanced to extreme old age, be earnestly and affectionately recommended to unite themselves into Bible classes, for their mutual improvement in the knowledge of God's word, with a special view to qualify them for Sabbath School Teachers; and that it be enjoined upon the ministers and sessions of our churches, to take proper measures on this subject.

6. *Resolved*, That competent laymen be encouraged (where circumstances will admit) to go into destitute neighborhoods to constitute and conduct Sabbath Schools.

Monday.—*Resolved*, That the name of the Wabash Presbytery be changed, and that said Presbytery be hereafter known by the name of the Presbytery of Vincennes.

The order of the day for this morning, which was the election of Directors for the Theological Seminary, was taken up, and the following persons were duly elected.

Ministers.—J. F. Crow, J. R. Moreland, Wm. W. Martin, A. Wilie, L. Cobb, James Thompson, B. C. Cressey, Samuel Gregg, Wm. Sickles, S. R. Alexander, Alex. Williamson, S. G. Lowry, J. M. Dickey, J. H. Johnston, C. Butler.

Elders.—Sam'l. Smock, Jer. Sullivan, Victor King, Alex. Walker, Samuel S. Graham, Williamson Dunn, And. Wier, Joseph Hart, James H. Thompson, W. B. Laughlin, John Hendricks, J. M. Ray, Ebenezer Sharpe, Jas Scott and Dr. B. Bradley.

A resolution was adopted to divide the Centre Presbytery of Illinois into two, one to be called the Kaskaskia Presbytery, the other the Sangamon Presbytery.

The committee appointed to prepare a narrative on the state of religion, submitted the following:

Narrative of the State of Religion within the Bounds of the Synod of Indiana, for the year 1830.

The Synod of Indiana has under its care, all the churches in the states of Missouri, Illinois and Indiana, except a few on the eastern border of the latter state. It comprises within its bounds, a large portion of that Territory generally denominated the valley of the Mississippi. As the above named are new states, so also nearly all our churches are in their infancy; and it cannot be expected, that the fruits of righteousness should be so abundant in them as in those churches which have for a longer period received high moral culture, and enjoyed the means of grace—and yet, as we are borne on to that period when "the wilderness and the solitary place shall be glad, and the desert shall blossom as the rose," we too, with our Brethren in other states, can rejoice in the prosperity of Zion, in our borders.

But six or eight years ago, we had no organized ecclesiastical body, where we now have one Synod, 9 Presbyteries, 65 Ministers and 107 Churches, containg 4182 communicants. A new Synod is about to be formed in the state of Illinois, and probably also in a short time another still in the state of Missouri. This rapid increase of our Ministers and Churches is owing to the emigration from the older states, and to the aid in men and means which has been received from our eastern brethren; and it must be truly gratifying to them, as it is to us, to learn that their prayers are so speedily answered, and their efforts crowned with such abundant success.

The past year has not been remarkable for a general outpouring of the Holy Spirit on the churches in our bounds. Yet in most of them there has been a gradual ingathering of members, so that in Indiana and Illinois (no report having been received from Missouri) 451 persons have been received, on examination, as communicants during the past year, besides 388 by certificate. The churches of Salem and Franklin, Charlestown and New-Albany, in the Presbytery of Salem, have been the most highly favored with the showers of divine grace. More than 100 persons have lately been added to these churches, and the good work still continues. Among the subjects of this work are several persons who have, for many years, been habitually intemperate; a fact that should encourage the friends of temperance to more spirited exertions: as it proves that where a Temperance Society exists the reformation of the most abandoned drunkard is not to be despaired of.—A very considerable number of Sabbath School Teachers and Scholars have also been hopefully converted at these places, affording still further testimony that God smiles on this Institution.

But while we rejoice in what the Lord hath done for these churches, we are called to mourn over other portions of our Zion, which are like the mountains of Gilboa, upon which there has been neither rain nor dew for many days. The weekly prayer meeting and the Monthly Concert is neglected, and the spirit of supplication has departed. Synod would earnestly call upon such churches to awake and stir up each other to repentance and prayer. Dear Brethren, in such a day as this you should not altogether hold your peace. The enemy is busy without, and thousands are dying in all their sins in the midst of us. Our help is in the Lord, who has not yet forgotten to be gracious to his Zion, and who waits for our requests. In reference to the monthly Concert, Synod would earnestly recommend the reading of the Last General Assembly's Letter on that subject, and that the ministers should accompany the reading of it to their congregations, with a sermon or some remarks, calculated to impress the importance of cultivating a spirit of prayer for missions upon the minds of their hearers, and to shew that the spirit of prayer for missions is the spirit of Christ and his blessed gospel.

In relation to the benevolent institutions of the age, Synod rejoice to learn, that they are regarded with less prejudice by many, and receive a larger share of the prayers and patronage of Christians than heretofore. State Bible Societies have been formed in Indiana and Illinois, and several counties have already supplied their own destitute; but it is to be feared, notwithstanding the munificent donations of Bibles we have received from the Parent Society, that we shall not supply all the destitute within our bounds, before May, 1831, unless we have more Travelling Agents sent among us, or unless the members of this Synod and the ministers of other denominations shall voluntarily contribute a portion of time, to be employed as agents for the state or county societies.

Sabbath Schools are established and supplied with libraries in many of our congregations and it is to be hoped that no church will long be without this nursery of piety, when their happy influence is so distinctly visible and their need so apparent. A General Agent has been recently appointed by the American Sunday School Union, to superintend the interests of Sabbath Schools in this state, who is now laboring to have the resolution of the parent institution, carried into effect, and the Secretary of the Massachusetts Sabbath School Union is also laboring in the state of Illinois to accomplish the same object.

The Tract cause is also receiving a new impulse in our bounds. In the spirit of obedience to that command of our risen Lord, 'Preach the Gospel to every creature," the indefatigable Agents of the A. T. Society are endeavoring to secure the monthly distribution of one Tract to every family in our land. The Synod heartily approve and cordially recommend this, with the other benevolent institutions of the day, to the prayers and patronage of our churches.

Since the last meeting of the Synod, something has been done to promote the education of young men for the Gospel Ministry. The Rev. John Matthews, D. D., who had been elected the Theological Professor of the Synodical School at Hanover has arrived in our bounds and entered upon the duties of his Professorship. A State Education Society, Auxiliary to the American Education Society has also been formed, and something raised for the aid of the young men who are coming forward to consecrate themselves to the work of the Lord. The College and Theological School of Illinois also appears to be in a flourishing condition, and several young men are there preparing for the ministry.

It is with unmingled pleasure that Synod notice also the rapid progress of the Temperance reformation in many of the churches in our land. We hail the Temperance Society as a powerful auxiliary to the cause of Revivals and of every good institution in our country—and do most affectionately entreat the members of our churches to enrol their names with the philanthropic and self-denying members of this association. It is with unfeigned regret that Synod learn from other churches that most unhappy divisions exist on this subject, which have prevented the revival of God's work and threaten the extinction of the church. O that such brethren would reflect, that intemperance has occasioned almost all the cases of Discipline in the church, and a large proportion of the crimes that are committed out of it, and that Paul resolved, if MEAT made his brethren to offend, he would eat no flesh while the world stood, lest he should make his brethren to offend—or to sin against God.

Finally, the review of the past year is calculated to fill us with the most devout thanksgiving to the God of all our mercies, for his past goodness to his unworthy servants, and to excite us to redouble our exertions, in his service, for the year which is to come. Our past unfaithfulness should be the occasion of the deepest humiliation before God; and as our lives are so short and uncertain, and the consequences of our conduct so momentous, and the encouragement for present engagedness so great, let us work while it is called to-day, for the time is short, and we shall soon be called to receive our everlasting reward.

Synod proceeded to the choice of a Teacher of Oriental and Biblical Literature, in the Theological Seminary at Hanover, when, on counting the ballots, it was found that John W. Cunningham was *unanimously* elected.

The Synod being informed that it was Mr. Cunningham's wish to spend about six months in prosecuting his studies at Andover previously to entering on the duties of his office, it was

Resolved, That this course meets the entire approbation of Synod.

A resolution was adopted, forming a new Presbytery, to be known by the name of the "Presbytery of Indianapolis."

Resolved, That this Synod heartily approve of the "*General Union for promoting the sanctification of the Sabbath*"—and further,

Resolved, That a sermon on this subject be delivered at each meeting of Synod, by some member previously appointed.

Synod adopted the following preamble and resolutions. viz:

Whereas, the memorial on the subject of slavery, and the letters on the same subject, addressed to the General Assembly by this Synod, have been lost in the committee of bills and overtures,—and whereas, in our opinion, it is high time that the General Assembly should attend to the subject and see whether their injunctions have been regarded; Therefore,

Resolved, That a committee be appointed to correspond with other Synods, and the influential members of other Synods, to obtain, if possible, such an expression of opinion on this subject as will induce the General Assembly to inquire whether their injunctions have been regarded, and also to induce them to take such other steps as the state of things may require, wholly to remove the evil from the church.

Resolved, That the buying, selling or holding of a slave, for the sake of gain, is a heinous sin and scandal, and requires the cognizance of the church judicatories;—and that it is high time that the inferior judicatories should attend particularly to this subject, and exercise discipline on such members as offend in any of these respects.

Resolved, That the third Thursday in January next, be set apart as a day of fasting, humiliation, and prayer, in view of the deplorable condition of the people of colour in our land: and that all the ministers and sessions under the care of this Synod, be requested to convene their respective churches, and cry mightily to God that he would visit the holders of slaves in mercy. give them the grace of repentance, enable them to love mercy, to do justly, and to turn from the violence that is in their hands; and that God in his providence may direct to, and prosper, such means as may speedily confer liberty upon the slaves, and, at the same time, secure the credit of religion, and the peace of our church and nation.

The following persons were appointed to preach on the subjects assigned them at the next meeting of Synod, viz:

The Rev. John Matthews, the Moderator, was requested to preach the "*concio ad clerum*" at the opening of the Synod, and the Rev. Andrew Wylie, President of Indiana College, was appointed his alternate.

The Rev. John R. Moreland to preach the sermon on the sanctification of the Sabbath, and Rev. James H. Johnston his alternate.

Rev. B. C. Cressey to preach on Intemperance and Rev. John M. Dickey his alternate.

Rev. John F. Crow to preach the Missionary sermon, and Rev. James Thompson his alternate.

SLAVERY.

The followiag Resolutions respecting *Slaveholding and Slave-dealing* were adopted at the late meeting of the Synod of Cincinnati.

Resolved, That the buying, selling, or holding of a slave for the sake of gain, is in the judgment of this Synod, a heinous sin and scandal, requiring the cognizance of the church judicatories—and whereas these sins prevail to an alarming extent in our nation, and in our church: therefore

Resolved, That the third Thursday of January next be set apart as a day of fasting, humiliation and prayer, in view of the deplorable condition of the people of color in our land: that all the ministers and sessions under the care of this Synod, be requested to convene their respective churches and cry mightily to God, that he would not visit us in wrath, but would in mercy give repentance to such as are guilty of depriving their fellow men of their natural rights, and especially of the means of instruction and grace. And that he would, in his providence, point to, and prosper such means, as may speedily effect the release of the oppressed, and restore to them their rights and privileges, and at the same time, secure the peace and prosperity of our church and nation.

Resolved, That J. Crothers, J. H. Dickey, and Wm. Graham, be a committee to correspond with other Synods and individuals, to call forth if possible such an expression of public sentiment on this subject as shall induce the judicatories of the church to attend to and take such steps as shall firmly remove the evil from the church.

Resolved, That the above named committee be required to publish to the churches, an address on this subject.

ANECDOTE OF JOHN FOX, THE MARTYROLOGIST.

Archbishop Parker in the early part o Queen Elizabeth's reign assembled all the pastors and curates of London and required them on penalty of suspension from their offices to subscribe to an engagement, "to wear a square cap, a scholar's gown priest-like, a tippet, and in the church a linen surplice."

"To prepare the way for this general citation, it was thought proper, first to summon the Rev. Mr. *John Fox* the martyrologist, that the reputation of his great piety might give the greater countenance to the proceedings of the commissioners; but when they called upon him to subscribe, he took his *Greek* Testament out of his pocket, and said, *To this I will subscribe.* And when they offered him the canons, he refused, saying, *I have nothing in the church but a prebend in* Salisbury, *and much good may it do you if you take it from me.* But the commissioners had not courage enough to deprive a divine of so much merit, who held up the ashes of *Smithfield** before their eyes."

Out of one hundred, thirty-seven refused, who were immediately suspended and turned out of all manner of ministry. According to the Archbishop's own acknowledgement these were some of the best preachers in the city.

* Referring to the burning of John Rogers at Smithfield, Feb. 4 1555 under the bloody reign of Queen Mary, a bigotted Papist.

Tracts, and the Mahomedan Boy's Oath.

Mr. Leider, a Christian Missionary in Egypt, writes in his journal Aug. 2, 1829, these words:

"In the afternoon, crowds of boys and young men thronged near the vessel, for tracts; most of whom were Mahomedans. I carefully avoided asking who were Mahomedans or Christians; and distributed tracts among all who could read, but especially the epistles of John and the parable of the sower. At this the Christians exhibited envy and anger; calling to me continually: "He is a Mahomedan!" "What a shame!" Among the rest a bold little boy pressed towards me, stretching out his hands, and begging a tract. Some young Christians, who were nearest to him, endeavored to push him back, calling to me, "He is a Mahomedan!" The little boy, however, lifted up his hands, and swore, either from mistake or from childish simplicity, by the life of his prophet, that he was a Christian! I gave him a tract, and dismissed him."

Rome.—The Pope held a council of Cardinals, at which a resolution was passed, that the court of Rome had witnessed with regret what had just taken place at Paris, but that the Holy Father had no desire to oppose the wishes of the nation. The consequence is, that the Pope is disposed to recognise the present French government.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 1, 1830.

NOT TOO FAST.

The Cincinnati Christian Journal, speaking of the recent change in the Presidency of Centre College, says, "until full and unequivocal explanations are made, the institution will not regain public confidence."

We beg leave to inform the editor of that paper, that Centre College *has not lost* the confidence of the public in consequence of the resignation of Dr. Blackburn, or of any proceedings of the Synod, that may have induced him to resign. During the two or three first years of Dr. Blackburn's Presidency the College under the patronage of both the Synod and the Kentucky Education Society was resuscitated, and its numbers increased to above one hundred. It soon, however, began to decline, so that at the beginning of the present session it contained only about seventy students. At the late meeting of Synod the members, who were in arrears in the payment of certain sums pledged by them to the Trustees of the College, were called upon to give the reasons of their delinquency. In reply to this call they generally assigned as the principal reasons, the incompetency of the President and the mismanagement of the concerns of the College. These facts coming to the knowledge of the President, we presume moved him to an immediate resignation. The vacancy was supplied without delay by the appointment of the Rev. Mr. Young. This appointment is universally approved by the friends of the College. But it is said, that forty students left the institution on the retirement of Dr. Blackburn. So the same number left Yale College the past summer. But in consequence of this was the confidence of the public in the College lost? Let facts speak. It now numbers in all departments about *five hundred students.* So in the former case. What is to be inferred by that procedure of the students? That the College has lost the confidence of the public! No. But that the young men were moved by a strong sympathy for their venerable President, and probably by some other motives. Whatever of the public confidence was lost *before* the recent change, there is now a fair prospect will be regained.

We rejoice in the present and anticipated prosperity of the Literary Institutions of our neighbouring states, and shall be slow to take up a slanderous report against their guardians and Trustees. We shall believe them *qualified*, and concede to them *the right* to manage their own business, till we are furnished with very satisfactory and indubitable proof to the contrary. We shall be slow to call them with a peremptory tone before the public tribunal on the complaint of *one interested* individual. We would say to them *macte virtute*—go on and prosper in your efforts to build up institutions for the advancement of learning and religion.

The reason why we notice this subject in this manner, is that we perceive from remarks in the Louisville Focus, the Cincinnati Christian Journal, and the Commentator, that an attempt is made to give the public mind a wrong impression in regard to the resignation of the late President and the appointment of Mr. Young.

The following are published in the Cincinnati Journal and in the Commentator as reasons laid down by Dr. Blackburn for his resignation.

"1. The unprecedented and inquisitorial course pursued by the Synod of Kentucky at their late session.

2. The measures pursued by that body in relation to a Theological Seminary, preventing the union of other Synods in that work on equal terms, and thereby materially affecting the interests of Centre College.

3. The entire destitution of apparatus for the assistance of the faculty in the discharge of their duty.

4. The neglect of the Trustees towards the private and public exercises of the College.

5. The embarrassed state of the funds of the College, arising from failure of the Synod to comply with their contract made with the Board of Trustees.

6. The intriguing, ambitious and vindictive spirit manifested towards the President by a part of the Board, and their partizans."

We are confident that the members of Synod and the Trustees, who were desirous to have a change in the Presidency of Centre College, were not actuated by any feelings of "personal hostility" to Dr. Blackburn but by a friendly regard to the interests of the College. Few persons possess the *peculiar qualifications*, requisite for that office. And to suppose a man not gifted with them, is no proof of "personal hostility," or of "a malignant spirit" towards him. The Rev. Dr. Dana of Newburyport, and the Rev. Dr. Tyler of Portland, both eminent preachers and most amiable and worthy men, whose praise is in all the Eastern churches, were in succession called to the Presidency of Dartmouth College in New-Hampshire, and both retired from the station satisfied themselves, and satisfying the friends of the College, that they were not possessed of the proper qualifications for that office. Yet the confidence of the public in the college was not shaken. Nor did those gentlemen or their friends deem it necessary or modest to attempt to throw the blame of their failure on others. They are still faithful watchmen on the walls of Zion, and in spheres more appropriate to their talents are doing great good.

EDUCATION FOR THE MINISTRY.

We are requested to state that young men of proper qualifications, wishing to prepare for the ministry but not possessing the means, can obtain assistance to as great an extent and on as favourable terms at Centre College as at any College in the United States. It is apprehended that an erroneous impression has gone abroad in regard to this matter. To young men without property and studying with a design to preach the Gospel, this College holds out peculiar advantages. Such may obtain aid from *three sources* at least—from the Kentucky Education Society, from the American Education Society, and from the Assembly's Board of Education.

By the constitution of the first named Society all its beneficiaries are required to receive their education at Centre College. With this view and to give young men the opportunity of manual labor, the society have purchased a farm in the vicinity of the College for the use of its beneficiaries.

The American Education Society, we are informed, has offered to aid at this College as many young men as their examining committee shall recommend.

The Assembly's Board we presume would do the same to the extent of their means.

Let no young man, therefore, of piety and promising talents, and desirous of obtaining an education for the Gospel ministry be discouraged in the attempt for want of pecuniary means. The annual allowance of these Societies to their beneficiaries, we believe, is from $60 to $75. In what way application should be made for assistance and on what terms it is given may be learnt from President Young, or the Rev. Mr. Paxton of Danville.

BE NOT WEARY IN WELL-DOING.

In the present day of benevolent and religious efforts, few methods of doing good seem to accomplish so much at so little expense as the Tract system. The American Tract Society has been liberally encouraged by its friends. It has done immense good. Its publications are evangelical but not sectarian in sentiment, full of serious truth, expressed in chaste and simple language. Its operations are carried on under greater advantages and on a greater scale than any other Tract Society in the United States. Yet it is far from being able to meet the increasing demands for Tracts and supply the destitute, who need them.

The present wants of this Society will be seen from the subjoined extract of a letter from the Parent Society of New-York, to the Female Auxiliary Tract Society in this town.

"The Society having commenced its operations with no pecuniary means, having no permanent funds, and selling its publications AT COST—the expense of every stereotype plate it procures—every Tract it places in its General Depository—every Agent it employs to go out and awaken an interest in the churches—every grant it makes for the destitute in our own country, and every appropriation for the heathen—*all* must be sustained *wholly by donations* from Auxiliaries and friends. And it is with heartfelt pain we communicate to your Auxiliary the fact, that, unless the contributions to the Treasury of the Parent Society are very much increased, its operations must be very much retarded. Its receipts since May 1st, have fallen far short of the receipts during the same months of the last year; the Committee have been compelled, since August 1st, to raise $5,800, on their own personal responsibility, to meet the Society's current expenses; and there are large additional pecuniary obligations for paper and printing which must be met within a few months.

"While such are the wants of the Society, *never* were more promising fields of usefulness opened before it, than at the present hour. Through the efforts it has already made in *the valley of the Mississippi*, the wants of that important portion of our country have been extensively explored; Societies owning Depositories have been formed in many of the principal towns; christians of different denominations are found ready to co-operate; and yet, in the opinion of the Society's General Agent for the West, founded on the most attentive observation, *not more than one fourth part of the entire population have been hitherto supplied with so much as one Tract to every family.* Not to urge now the necessity of furnishing this part of the population with renewed supplies, we ask, christian brethren, with an aching heart, what is the duty of this Society in respect to *the remaining three fourths*, to whom it has not yet conveyed even so much as one Tract to a family! Shall they be supplied; or shall we leave them to grope their way, with whatever other means they can obtain, till we meet them at the bar of God."

THE DIFFERENCE.

Last July thousands of the Choctaws met at the trading house to receive a part of their annuity. A great number of professoss of religion were present. Only two of these drank whiskey to excess, while of those who reject the Gospel *seven lost their lives.*

During the year ending July 1st. *two hundred and seventy-two* persons were added to the churches among the Choctaws, under the care of the missionaries of the American Board: and the whole number brought in since the religious attention commenced the year before, is *three hundred and thirty-two.*

The Rev. Andrew Norton, Professor of Sacred Literature at Harvard University, has resigned his office, and the Rev. Mr. Palfrey of Boston is elected in his room. Both are of the Unitarian school.

NORTH WEST COAST.

According to instructions from the Prudential Committee of the American Board of Commissioners for Foreign Missions, the Rev. J. S. Green, one of the missionaries at the Sandwich Islands, spent several months last year in exploring the North West Coast of North America, with a view to ascertain whether it is an inviting field for missionary labour.

In describing the country, he says, the land is cold and broken, heavily timbered with spruce and hemlock, and uniformly rises from near the shore into lofty mountains, covered with snow most of the year. The weather is disagreeable, never excessively cold, but almost uniformly wet.

Between 57 and 53 degrees north latitude, he visited ten tribes of Indians. The whole number he estimates at only 15,000; and this number he says is undoubtedly decreasing.

These Indians are of rather more than middling size, and of a light copper colour, with high cheek bones. They are all fond of ornaments and of painting their faces. In their persons and habitations they are intolerably slovenly. They are much addicted to gambling. Polygamy prevails to a great extent. Slaves are numerous and in high demand.

CHRISTIAN BAPTISM.

The editor of the Philadelphian has accepted the offer of Mr. James Van Valkenburgh, editor of the Baptist Repository, published in New-York, to discuss the subject of *baptism*.

The proper subjects and mode of baptism will of course constitute the principal points of discussion.

Dr. Ely begins by stating as one of his first principles the doctrine of all Protestants, *that the Bible is the only infallible rule of faith and practice; and that to the Bible alone he will consent to refer or a decision, on the mode and subjects of christian baptism.*

He then denies that Christian Baptism is any where enjoined in the Bible in such language, as fairly interpreted requires the subject of baptism to be entirely submerged under water.

SUNDAY SCHOOL DONATIONS.

The Rev. Mr. Welch, General Agent in Kentucky, for the American Sunday School Union, has received the following payments on the subscriptions made at the meetings in this town last August. The whole amount subscribed at that time was $1247 50, to be paid in two years. A few individuals have paid the whole of their subscriptions, but the greater part, only one half.

We learn from Mr. Welch, that by the first of January, five men will enter the field of labour in this state, to establish Sabbath Schools in all places where it is practicable. It is to be hoped that these efforts will engage the prayers and receive the friendly and active assistance of all the friends of the Redeemer, of all who desire to see the rising generation trained up in the way in which they should go.

The following acknowledgement of donations is published by request of the General Agent.

T. T. Skillman,	$50 00	S. B. Crowell,	$2 50
James Blythe,	25 00	Wm. Anderson,	2 50
David A. Sayre,	50 00	Z. Williams,	2 50
Joseph Bruen,	25 00	Eliza Grant,	2 50
Luther Stephens,	25 00	A. S. Elliott,	2 50
Wm. A. Leavy,	20 00	E. C. Hickman,	2 50
J. C. Young,	20 00	J. B. Agnew,	5 00
John Tilford,	15 00	Mrs. S. Norton,	2 50
Matthew T. Scott,	30 00	A. Walker,	2 50
Wm. Richardson,	12 50	J. W. M'Nitt,	2 00
James Logue,	10 00	J. B. Tilford,	1 00
Wm. T. Smith,	10 00	J. B. Irvin,	1 00
John Anketell,	10 00	J. K. Nelson,	3 00
E. Lane,	10 00	Wm. D. Skillman,	0 50
F. Montmollin,	10 00	L. Robbins.	1 00
A. Woods,	5 00	Frank Seig,	1 00
E. H. Drake,	5 00	John Perkins,	25 00
A. T. Skillman,	5 00	Abraham S. Drake,	10 00
J. M. Hewit,	5 00	E. Woodruff,	2 50
O. S. Hinckley,	5 00	A. Logan,	10 00
Stephen Swift,	5 00	E. Oldham,	2 50
Mrs. Patrick,	5 00	Mrs. E. Murdock,	7 50
W. P. Holloway,	5 00	S. Theobald,	2 00
Wm. H. Rainey,	5 00	P. Blakesley,	1 00
H. H. Eaton,	5 00	A. Farrow, Jun.	1 00
B. O. Peers,	7 50	Julius Clarke,	1 00
James S. Freeman,	2 50	Moses Foley,	1 00
Thomas Dolin,	2 50	Joseph Towler,	12 50
J. C. Butler,	2 50	Rebecca Green,	1 00
J. Brown,	2 50	H. M. Winslow,	3 00
J. P. Eblin,	2 50	N. Porter,	10 00

THE FUTURE DESTINIES OF AMERICA, AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.

This interesting piece from the last Annual Report of the Board for Foreign Missions, we hope no reader will overlook. It is a large and comprehensive view of the subject treated of. How great an impression may a little christian effort now put forth, make on the mighty mass of population, that will shortly fill our land! The struggle between the friends and the enemies of religion is begun, the conflict is waxing warmer and warmer, but truth is mighty and will prevail. But on the part of christians there must be more self-denial, more coming out from the world, and more devotedness to the cause of their Divine Master.

The Boston Recorder says that Dr. Beecher is about to commence a course of Lectures in Park-street church.

First subject—*Political Atheism.*

The population of China is estimated at 333,000,000. Not one out of a million is a Christian!

Americans resident in Smyrna have formed a Library Society. They have already 300 volumes.

REVIVALS.

From the Rev. Mr. Hall of this place, we learn that there is a very interesting state of feeling in the Presbyterian church and society in Chilicothe, Ohio. On Sabbath before last, twenty persons were received into the church. A large number were under serious impressions. On Monday night at a public meeting, about one hundred came to the anxious seats to be prayed for and to receive religious instructiun adapted to their wants.

From the Rochester Observer we learn that the revival of religion in Rochester, N. Y. is still going on with great and increasing power. They say they have never known a revival more general among all classes and ages. But it is particularly remarked that children and youth and young married people participate most largely in the gracious work.

They state a fact, which should be a warning to all, who are *waiting* for a more convenient season. "We have not known," say they, "more than *one* person during this revival, whose locks were marked by the frost of age, whom the Spirit of God appears to have called to attend to the salvation of the soul."

The houses of worship in that city are crowded to overflowing on the Sabbath. Revivals are springing up also in the neighbouring congregations.

ILLINOIS.—The Presbytery of Illinois met at the house of the Rev. S. Bliss, in Wabash county a few weeks since. The meeting was quite an interesting one. There was preaching at eleven o'clock every day during the meeting, and at different places in the neighbourhood every evening; many attended, and a deep seriousness was constantly manifested. Before the close of the meeting, a considerable number of persons of different ages were anxiously inquiring what they should do to be saved. We trust a good work was there commenced which will result in the conversion of many souls.

The Presbytery sent a petition to the Synod of Indiana, praying that they might be divided into three Presbyteries, to be known by the names of Kaskaskia, Sangamon and Illinois; and their request was granted. The Synod had an interesting meeting. Upwards of forty ministers were present. A considerable number from the Synods of Cincinnati and Kentucky attended. Several agents for different benevolent institutions were present and delivered addresses during the meeting. A petition was sent to the General Assembly praying that a new Synod might be formed out of the Presbyteries of Kaskaskia, Sangamon, Illinois and Missouri.

A revival of religion is now in progress at Golconda, under the ministry of the Rev. B. F. Spilman. We have not been able to learn the number of persons hopefully converted. A three days meeting was recently held at Carmi, by the Rev. Messrs. Bennet and B. F. Spilman; the presence of God was manifest in the midst of the people. Many cases of deep conviction for sin there occurred, several of which have since resulted in hopeful conversion; the work increases in interest and promises an abundant harvest. The Holy Spirit has also been poured out on the church of Sharon, a few miles from Carmi, and several persons profess to have passed from bondage to sin and death, to a new state of spiritual existence. We hope the good work will be carried on until many sons and daughters shall be born of God.—*Jacksonville, West. Observer, Nov.* 13.

Revival in Framington, Massachusetts.—A revival commenced in this place in March last. As the fruits of this work, seventy-five have been gathered into the church; besides these, many others indulge the hope that they have become the followers of Christ.

Revivals in Sherburne and Natick, Massachusetts.—In the former of these places, fifty or sixty have recently expressed hope in Christ, and in the latter about twenty. Many others are making the important inquiry.

PRESBYTERIANS IN MICHIGAN.—Five new Presbyterian churches have been organized in this territory the past year. A recent report of the Presbytery says: More than one hundred cases of hopeful conversion within our societies have been reported; and about that number have been added to our church, besides considerable accessions to the churches of other denominations. Never before was such a season enjoyed in Michigan. Truly, God has been good; to his grace in Jesus Christ be all the glory." The Utica Christian Journal adds: "Thirty Sabbath schools are said to be in active operation; Bible classes exist in most of the congregations, and measures are in operation which are soon expected to result in the entire supply of the destitute with the Bible."

The following communication was received too late for our last paper.

CENTRE COLLEGE.

REV. MR. HINCKLEY.—You will no doubt wish to hear respecting the inauguration, and may possibly expect an account of the ceremonies.

It took place in the Presbyterian church on Thursday the 18th at 12 o'clock, in the presence of the Board of Trustees, the Directors of the Kentucky Education Society, the students of Centre College, and a respectable assemblage of the citizens of Danville and vicinity.

The Rev. J. C. Barnes Chairman of the Board of Trustees, opened the meeting with prayer. After which addressing the Rev. J. C. Young, the President elect, he informed him that he was appointed President of Centre College, and put into his hands, the commission, signed and sealed with the seal of College. Mr. D. G. Cowan, as magistrate, then administered to him the oath of office. The President then went up into the pulpit and delivered his Inaugural Address, which was in my judgment both as to style, manner and matter, excellent. It will, I am informed, be published, and you will then have an opportunity o judging for yourself. I was much pleased, as were, I believe, all the audience. I confess that I felt a good deal of solicitude when he arose to deliver his address: I knew that a first impression does much for or against a man, entering such an office. A very few sentences however calmed my fears, and at the end of a few minutes, I felt satisfied that he was master of himself, and master of his subject. During the rest of the address, I listened with much more pleasure than to any address of the kind that I have ever heard.

At the close of the address, the Chairman of the Board again united with the assembly in prayer, and then dismissed us.

A SPECTATOR.

For the Western Luminary.

TEMPERANCE SOCIETY.

LAUDANUM.

Among the objects of Temperance, Laudanum ought not to be forgotten: The use of this pernicious drug is but too common among the fair sex of superior rank: 'Laudanum and Maderia cannot hold her together much longer,' is the language of an English novel in speaking of a lady of that country; and though these words are found in a work of fiction, there is too much reason to believe them copied from nature. But we need not to cross the Atlantic in search of those attached to this degrading habit; it has been long well known on this side the Ocean, and forty years ago its victims could be pointed out among the noblest women of our parent state. As yet it is not very widely spread, but instances of its use are probably known to every one who peruses this paper, and these are the more dangerous as being almost entirely confined to respectable characters. Drunkenness, from the use of strong liquors, is abhorred by the fair; its prevalence among the most degraded of the sex, banishes it from the very thoughts of the most estimable: but Laudanum, nearly unknown among the lower class, seems to bring no disgrace upon their betters, especially as its consequences are not so immediately disgusting: nay the temporary stimulus adds to attraction, and the sparkling eye of one who has recently taken Laudanum is a powerful recommendation to its use, which, like that of spirits, ends in depression and languor, and these must be repelled by larger quantities, which, incessantly increasing, bring to the grave as certainly, sometimes as rapidly, as gin and brandy.

As example is more impressive than precept, we subjoin an awful one, extracted from a late London paper. The unhappy subject of the story had probably passed her early life in the high wrought excitement, falsely called gaiety. As youth declined she called in the assistance of the deadly drug, and when constant use was followed by constant depression, she resolved to quit that and life together, regardless of future consequences, perhaps too much stupified to advert to them.

"An inquest was held, on Tuesday evening, at the Fountain tavern, Deptford, on the body of a lady named Elizabeth Guillot, daughter of a wealthy East India merchant, who would, at the death of a relative, have come into possession of property, amounting to nearly half a million. The jury proceeded to a miserable house in Mill lane, occupied by a man and his wife named Hetherington, who obtained their livelihood by letting out beds to poor weary travellers, at 3d. and 4d. per night. Upon entering a back attic, the jury were horror struck at the spectacle that met their view. In this small room were four beds, in one of them was a poor famishing woman, with her two children in the last stage of existence from the small pox; and in another was a wretched looking old man, and on a third was stretched the body of the deceased. She was dressed in a silk gown, and wore a leghorn bonnet. The jury having performed this disagreeable part of their duty, hurried from the infectious apartment, as fast as possible, back to the Jury room, when the following facts were produced in evidence. The unfortunate deceased resided with her parents on Blackheath hill, from whom she received the most parental kindness and affection. She being rather flighty in mind, consequently every care and attention was paid her. On Friday morning last she left home for the purpose of taking an airing on the heath, and never returned. Her parents were greatly alarmed by her absence, and the servants and other persons went in quest of her in every direction, but returned home to her heart broken parents, unable to have any tidings whatever of her. At length it was ascertained that a female had died in a miserable lodging house in Mill Lane, Deptford; and upon two of the domestics going to view the body, to their utter surprise and astonishment they beheld that of their lamented young mistress. It appeared that when the deceased left her house she wandered about Blackheath, proceeded to Deptford, went into the Fountain Tavern, requesting a bed for the night, stating a fictitious name and residence. The proprietor, from her respectable appearance, made every accommodation for her, and she staid there from Friday night till the following Monday, when she paid her bill and took leave; and that moment proceeded to Hetherington's miserable lodging house, where she engaged a filthy bed, (that on which she was found) for the night, and paid 4d. for her bed. After thus having arranged her lodging she went away, saying she would return at nine o'clock. Between seven and eight the deceased called at a chemist's in Deptford, to whom she was known, and purchased an ounce and half of laudanum. The chemist did not know her name, but her person was well known to him, and he knew her to be an habitual laudanum taker, and opium eater. When he gave her the laudanum he said, 'You take a great deal of laudanum, Miss.' She replied, 'Yes;' and, in his presence, swallowed nearly half an ounce, with the greatest unconcern, and then put the phial, with the remainder, in her pocket, and went away. The unfortunate lady then returned to her wretched abode, and was shewn to her pallet. She laid down on the outside of the bed, and shortly afterwards requested the landlady to procure her half a pint of porter. The porter was fetched, and the deceased emptied the remaining ounce of laudanum into it, and drank it nearly off. In a few minutes she was seized with stupor; her wretched companion the woman with the two dying children, alarmed the house, and Doctor Green was sent for. He resorted to the stomach pump, and other remedies, but she expired a few minutes after in his arms. Searching her pockets the phial which contained the deadly draught was found, with 'poison,' labelled on it, and 12*s.* 6*d.* in money. It was proved by a lady, a friend of the family, that the deceased was in the habit of taking laudanum in large quantities, and that, a short time since, while at a watering place, she expended £10 in the purchase of laudanum, which she consumed in a very short period. The witness also proved that the deceased was of unsound mind, at intervals. The coroner regretted that a lady of high connections should die such a miserable death, and the Jury severely rebuked Hetherington for having harboured a lady in such an infectious hovel, returning a verdict, 'That the deceased poisoned herself, being at that time in a state of mental derangement.' The unhappy lady was about 30 years of age, and of great personal attainments." C.

From the Missionary Reporter, for November.

BOARD OF MISSIONS.

By referring to our list of Missionary appointments for the present month, it will be perceived that the number is unusually large—Several of those who have been *re-appointed* are recent graduates from the Seminary at Princeton, who were employed, for a very short period during the last summer, in the service of the Board, but have never before been located on Missionary ground.

These Missionaries are to be employed in no less than *eleven* different *States*, and most of them in important places, which have not heretofore been occupied by the Missionaries of this Board. It is peculiarly gratifying to the Board of Missions to find so large a proportion of the young men, who are now entering on Missionary labours, willing to be employed in the Southern and Western States, in consequence of which they are enabled to make a much *more equal distribution* of their Missionaries, than heretofore—This fact, we have no doubt, will greatly rejoice the hearts of Ministers and people who have long been pleading, almost in vain, for an increase of laborers, in those interesting, but neglected portions of our own country, and we trust, it will, also, prompt and encourage the churches of the South and West, to more vigorous efforts, and liberal contributions in behalf of the cause of Domestic Missions—The friends and patrons of this Board will not forget, that the *responsibilities* of the Board are *increased* by every new appointment—and that a *corresponding increase of pecuniary resources*, will be indispensably necessary to enable them to meet their engagements.

APPOINTMENTS.

Mr. H. Hamil, for 1 year to Black Rock, Niagara Co. N. Y.

Mr. I. Todd, for 1 year to Susquehannah Presbytery.

Rev. N. Harned, for 1 year to Berwick and Conyngham, Pa.

Rev. A. Aten, for 1 year to New Jersey, Ohio.

Mr. Thomas Beer, for 1 year to Wayne Co. Ohio.

Rev. I. Reed, for 3 months Missionary Agent to Indiana and Illinois.

Mr. J. Stoneroad, for 1 year to Morgantown, Va.

Mr. J. Huntington, for 1 year to Stillwater, N. J.

Mr. J. Dickey, for 1 year to N. Carolina.

Rev. W. K. Stewart, for 1 year to Shelby Co. and vicinity, Illinois.

RE-APPOINTMENTS.

Rev. A. O. Hubbard, for six months to Dauphin, Dauphin Co. Pa.

Mr. N. L. Rice, for six months to Morrisville and vicinity, Pa.

Mr. Geo. Hampson, for one year, to Centreville and vicinity, Crawford Co. Pa.

Rev. J. McKinney, for one year to Frederick, Knox Co. Ohio.

Rev. P. Monfort, for one year to Franklin, Johnson Co. Indiana.

Rev. T. E. Hughes, for one year to Dunlapsville, Indiana.

Mr. John Montgomery, for one year to the Presbytery of Wabash.

Rev. Alexander Aikman, for six months to New Orleans, Lou.

Mr. James M. Arnell, for six months to Tuscumbia, Alabama.

A CHANGE.—Installed, in the city of New-York, on Friday the 22d ult. Rev. *Heman Norton*, over the Union Presbyterian Church in Prince-street. Sermon by Dr. Spring. This church and congregation has been recently gathered, under the successful labors of Rev. Mr. Finney. The house was once owned by Universalists, who had Abner Kneeland for their preacher. The *shepherd* became too corrupt for his *flock*. The latter, beginning to dwindle, chose a smaller place of meeting; which in its turn was abandoned. Kneeland is now an Atheist. The career of Universalism is downard, in more senses than one.

A FIXED STAR.—We have just discovered that our printer has neglected to change the date in the last three Nos. of this paper, under the editorial head. Our readers will have observed, and we trust, excused this omission. We presume on his part it was accidental; and it also escaped our notice. Accidental occurrences are sometimes curious enough, and in this case, as our editorial labors have made no *apparent* progress for three weeks—our discerning readers may begin to think, that the STAR has become FIXED. Those in arrears, however, might more justly conclude, that we had been obliged to stop for the want of money which they owe us. Though money is not the wheels of our concern, yet it may be considered a necessary oil to put the wheels in motion.—*Col. Star.*

SECULAR SUMMARY.

The Rev. George Bush has written "The Life of Mahomet," which is published by J. & J. Harper, New-York, in the tenth number of the Family Library.

Joseph J. Knapp has been tried, found guilty and sentenced to death. Crowinshield was acquitted.

Royal Apprenticeship.—The present king of England, served six years as midshipman—eleven months as lieutenant—three years and ten months as post captain—and seven weeks as admiral of the fleet.

DAVID J. BAKER. Esq. of Kaskaskia, has been appointed by the Governor of Illinois a Senator in Congress to fill the vacancy occasioned by the death of the Hon. John M'Lean.

John Forsyth, Esq. has been elected Senator of Georgia, in the Congress of the United States for six years from the 4th March next.

A man has been fined in Pittsburgh, Penn. $20 for horse-whipping, so as to draw blood from Mrs. Ann Royall, author of the "Black Book," &c.

The building intended for a Theatre at Pottsville, Penn. is to be converted into a church.

While the steam-boat Chancellor Livingston, was on her way from New-York to Providence, the Captain's office was entered by means of false keys, and the iron chest unlocked, from which was taken a package, containing $22,750 in bank bills. On discovering the loss, Captain Coggleshall took immediate measures to detect the thief; the passengers were subjected to a search, but nothing was discovered; the vessel was then examined, and after a diligent search, the package was found unbroken, concealed under some boxes on the deck.

It is proposed to convert the Federal-street Theatre, Boston, into a Hall of Science, for the delivery of popular lectures, the Athenæum Hall being found too small.

A number of persons have lately been convicted in the city of New-York, for keeping gambling houses.

Melancholy Accident.—On Tuesday, the 2nd inst. William Kendall, son of the Rev. Mr. Kendall, aged about 19 years, slipped from the roof of the new Dutch Church now erecting in the village of Ithaca—struck upon his head and was instantly killed.

We understand that at a recent session of the Presbyterian Synod of North Carolina, the Rev. Dr. McAuley, of Philadelphia, (late of New-York) was nominated for the Professorship of Ecclesiastical History and Church Policy, in the Union Theological Seminary. —*Raleigh Reg.*

Taken by surprise.—At the time when Mr. Peale was exhibiting his beautiful picture of the Court of Death in Boston, he sent the late Rev. Dr. Osgood a ticket, on which was inscribed, "Admit the bearer to the Court of Death." the old gentleman never having heard of the picture, was utterly confounded. "I expected to go before long," said he, "but I was not prepared for so abrupt a summons."

OBITUARY.

DIED—At Abington, Mass. on the 11th inst. Rev. WILLIAM SHEDD, late Pastor of the Congregational church in that place. He was a graduate of Dartmouth College, of the class of 1819, and studied Theology at Andover. Soon after leaving the Seminary he visited England and Scotland to raise funds for building a Mariner's church at New-Orleans. In him ardent feelings and a high order of intellect were combined.

—— In this place, on Saturday last, Mr. ZEPHANIAH ASA.

INDIANA COLLEGE,
BLOOMINGTON.

THE next session of Indiana College will commence on the first Monday of December next.

Trustees of the College.—D. H. Maxwell, President, Jonathan Nichols, Wm. Banister, James Blair, Rev. Leroy Mayfield, Rev. John Strange, Seth M. Levenworth, John Law, Ratcliff Boone, Wm. Hendricks, Williamson Dunn, Thomas H. Blake, George H. Dunn, B. F. Morris and Ovid Butler.

Visitors.—Hon. Jesse L. Holman, Hon. Isaac Blackford, Hon. James Scott, Rev. Robert Roberts and Rev. James Armstrong.

The faculty consists of the Rev. ANDREW WYLIE, D D. President and professor of Moral and Mental Philosophy, Political Economy and Polite Literature.

Rev. B. R. HALL, A. M. professor of Ancient Languages.

And JOHN H. HARNEY, A. M. professor of Mathematicks and Natural and Mechanical Philosophy.

The plan of studies adopted in this Institution is constructed on the principal that there shall not be several different branches of study pursued by the pupil at the same time.—When the attention is directed to but one principal object, the mind will be less embarrassed and feel a livelier interest than when it is hurried from one study to another. It is believed that no young person, whatever may be his capacity, or the capibility of his instructors, can carry on at the same time the study of a number of distinct and differedt soiences either with the same profit or delight, that he would receive if the whole energies of his mind were concentrated upon one. There are, indeed, certain studies of a subordinate character to be perfect in which, long practice is necessary; such as English Grammar, Composition, Reading and Elocution. A constant attention to these is accordingly required of the student from the time that he enters till he leaves the Institution. The course and order of studies are as follows:

First or Prepartory Class.—Ross' Latin Grammar, Mair's Introduction, Historia Sacrae. Viri Romaæ, Caesar. Sullust, Cicero's Orations, Ovid, Virgil, Cicero De Officiis, Cicero De Oratore and Horace. Roman Antiquities. Compositions in English and Latin. Valpy's Greek Grammar.

Freshman Class.—Graeca Minora. Majora completed. Anthon's Exercises, Compositions in Latin Greek and English.

Sophomore Class.—Majora finished; and the Illiad; Potter's Grecian Antinquities. Colburn's Arithmetic and Algebra. Cambridge course of Mathematics. Compositions.

Junior Class.—Mechanics, Electricity and Magnetism. Electro-magnetism, Optics, Cambridge course, Astronomy. Mathematical and Physical Geography and Chymestry. Dissertations on Natural Philosophy. Compositions.

Senior Class.—Rhetoric, Logic, Moral and Mental Philosophy, Political Economy, Evidences of christianity in connexion with Natural religion. Review of select parts of the Greek and Latin Classics, and of the most distinguished modern Authors, Compositions in English daily, and in Latin and Greek weekly.

An arrangement is made by which students can be furnished with the requisite books on the most reasonable terms. Hereafter the vacations will be in the months of May and October. Boarding including expenses of fire-wood and candles may be procured in respectable families at one dollar and twenty-five cents per week.

Price of tuition $7 50 cents per session with an addition of one dollar for contingent expenses.

By order of the Board of Trustees of Indiana College.

Bloomington, November, 1830

CHEAP!!

A LOT of Silversmith's tools for sale, consisting of bellows, stake, hammer, punches, &c. &c.—Enquire at S. B. Todd's Store, Athens, Fayette County, Ky.

November 28th, 1830.—22-3t.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR SALE AT THIS OFFICE.

POETRY.

[From the New-York Observer.]

If to leave friends loving and beloved with the utmost warmth of the affections; if to surrender earthly hopes and happiness as dear and as fully enjoyed as were ever given to mortals, could render resignation to God's will difficult, and joy in the prospect of eternity impossible, such they would have been to the subject of the following lines. There was no pain in her disease such as to make death seem a relief; but faith, while it left her ardent affections to glow warmly to the last, brought them into perfect subjection, and completely annihilated the terrors of the grave. Still there was no elation of mind, no flutter of the spirits, no tumultuous joy—all was composure and peace; and every thing was said in the gentlest manner, and in the softest and serenest tone of voice. To her sister, the best-loved friend of her early days, who was greatly agitated, she said, "it does not seem to me a dismal thing to die; it seems a glorious thing; I feel the sweetest submission; I want to praise God; I want to praise him loud, as I cannot here." To her husband she said, "I may die to-night; but I am very, very happy; I rejoice to be in God's hands;" and then requested him to kneel by her bedside and offer up for her, "prayer and *praise*." These expressions were uttered with a look of celestial peace, "passing understanding." Death was swallowed up in victory—the victory of the joy of God's salvation over the purest and most endeared earthly bliss.

From the Berkshire Journal.

Lines occasioned by the lamented death of

MRS. MARY ANN MORGAN.

Come look on death—nay, do not start;
This is no sight to chill your heart
With dread revoltings. She is fair
As is the jeweled sky. This air,
Filled with the dews of eve, less sweet
Than she, for heaven and angels meet.
This soothing hour, when vale and hill
In Sabbath rest reposes still,
Is not more holy, peaceful, pure—
More fit the trembling heart t' assure
Than she.
Come then, speak low and gently tread;
Not that we fear to raise the dead,
But that good spirits here do rest,
To guard the fair, the early blest!
There—there she lies—a taper near,
Sheds forth its beam, though pale, yet clear;
And softly doth its tender light
Fall on that face and form so white.
Would you not rather say she slept,
And should admired be—not wept?
Do you not almost mark the breath?
See then how beautiful is death!
This night, one year has sped away,
Since, blushing in a bride's array,
Her vows were given. Think you that then,
Than now, more lovely she was seen?
Here is no mortal touch—no change
But into greater beauty. A strange
Perfection seems almost to tell,
Death here has done his work so well,
That further change shall never be;
And now for immortality
This body's made. That placid brow,
O'er which, as when in life, so now
Part those luxuriant folds of hair,
Dark, rich, and full, beyond compare;
That mouth, on which e'en yet is seen
An impress of the peace within;
That face so white, so heavenly fair,
No taint of earth seems lingering there;
That rounded cheek, th' unaltered lip,
Would shame the nicest workmanship
That e'er from alabaster drew
Rare forms, to fix the wondering view.
Those slender hands, that gently rest,
Folded across her quiet breast,
All, all is lovely—all is peace!
We look as if we ne'er could cease
To gaze—but ah! the tears that flow,
Speak the reality of wo!
And if *we* weep, ah how much more
Shall *they* her loss, her love deplore
Whose own she was! how shall *they* bear,
To render to the earth so fair
A creature! Oh if fondest love
Th' irrevocable law could move;
If parent's sisters', brothers' tears,
Could still prolong her blooming years;
If helpless infancy could plead;
If *he*, her loved one, could be heard,
Such tears, such love, such prayers would save
This fair young mother from the grave!
Vain all attempts—God claims his own,
Raise no reproach against his throne;
Should he not take the fairest? Yes;
His right, as well as power, confess.
Lay then her beauty in the tomb,
Nor greatly grieve its piteous doom.
No charm shall perish—every grace
Shall find a faithful resting place
In the eternal mind. And when
The blessed spirit forth shall come again,
We thus shall see her robed in light,
As angels blest, as angels bright.
Oh fear not then the grave the knell,
Farewell sweetest! Fare thee well!

Stockbridge, Oct. 10, 1830.

MISCELLANEOUS.

THE ABANDONED.

The following facts I had from the mouth of a venerable clergyman in B——, whose days, whether estimated by the amount of good accomplished, or by their actual number, can neither, in strict propriety, be said to be "few or evil." It rarely falls to the lot of humanity to reach the "fourscore years," which, "by reason of strength," men sometimes do; and more rarely still is it the privilege of an aged minister to look back upon the history of half a century's ministerial labor, and find, "no line he would wish to blot." That this is true of the venerable man to whom I refer, as of any man, all who have companied with him all the time he has gone in and out among them," can testify. But my purpose is not to write his eulogy, but state two facts that have come under his knowledge.

In the early part of his ministry, he instituted circular conferences, and to make them more interesting, and bring the truth to bear more on *individual* consciences, he adopted the plan of *personal* conversation. At one of these meetings, he began in one corner of the room, and was going round, in order to converse familiarly and affectionately with each individual. He had proceeded but a little way, when some young ladies, who sat in an opposite part of the room, began to bestir themselves, and manifest a determination to *avoid* a rencounter, which might possibly disturb their false security. With much ado, and by passing directly by their minister, they got out of the room.

"I looked at them as they went out," said the venerable man, "and felt that they were *running away from the means of grace*. I marked them, I have marked them—I have observed their course in life. In the course of my ministry here, I have been blessed with eight general revivals—some of them very powerful and extensive. They passed through all, uninterested spectators. Not one of them was ever an anxious awakened inquirer. They died as they had lived. A few weeks ago, I committed the *last* of them to the silent tomb. They lived and died, to human view, uninterested for their souls, and unawakened, unconverted, unsanctified, unsaved." What a comment are facts like these upon the honor which God puts upon the means of grace; and who that reads this will ever undervalue or slight them? On his own head rest the responsibility! Verily, there is a God that has said, "my spirit shall not always strive."

"I was once called," says the same venerable man, "to visit a young lady, who was said to *be in despair*. She had, at some time previous, been serious, and had, it was hoped, resolutely set her face Zion-ward. In an evil hour some of her former associates, gay, pleasure-loving young ladies, called on her to accompany them to a ball. She refused to go. The occasion, the company, the parade and gayety, were all utterly dissonant with her present feelings. With characteristic levity and thoughtlessness, they urged her—ridiculed her "methodism," railed at the cant and hypocrisy of her spiritual guides; and, finally, so far prevailed, that with a desperate effort to shake off her convictions, and regain her former carnal security, she exclaimed, "*Well I will go, if I am damned for it.*"

God took her at her word. The blessed Spirit immediately withdrew his influences, and instead of the anxious sigh and longing desire to be freed from the body of sin and death, succeeded, by turns, the calmness and the horrors of despair.

The wretched victim knew that the Spirit had taken his final leave; no compunctions for sin, no tears of penitence, no inquiries after God, no eager seeking of the "place where Christians love to meet," now occuppied the tedious hours.

Instead of the bloom and freshness of health, there came the paleness and haggardness of decay. The wan and sunken cheek, the ghastly glaring eye, the emaciated limb, the sure precursors of approaching dissolution, were there. The caresses of friends, the suggestions of affection, all were unheeded. The consolations of piety, the last resource of the miserable, were to her but the bitterness of death. In this state of mind, I was called to visit her. When I entered the room where she was, and beheld her, pale and emaciated, and reflected that the ravages of her form *without* but faintly shadowed forth the wreck and desolation within, I was almost overpowered. Never had I conceived so vivid an idea of the woe and misery of those who have "quenched the spirit."

I proposed prayer. The word threw her into an agony. She utterly refused. No entreaties of friends, no arguments drawn from the love of God, or from the fullness and freeness of atoning blood, could prevail to shake her resolution. I left her without having been able to find a single avenue to her heart, or to dart one ray of comfort into the dark bosom, which, to all human view, was soon to be enveloped in the blackness of darkness forever. Never shall I forget the dreadful expression of that ghastly countenance—the tones of that despairing voice. The impression is as vivid as though it had been but yesterday. O, that all the young, gay, thoughtless ones, who stifle the convictions of conscience, and repress the rising sigh, who dance along on the brink of utter reprobation and despair, would read and lay to heart the warning which the last hours and death of this young lady are calculated so forcibly to make.—*Pastors Jour.*

PARENTAL INFLUENCE.

In the state of Pennsylvania there reside two families, whose history may be instructive to others. They present, in striking contrast, the effect of parental influence.

They have both lived in the same town for many years; they have enjoyed the same privileges, belonged to the same religious denomination, and listened to the same preaching. Both the heads of each family have been professedly pious for a long period.—In the family of Mr. R——, the power of religion was happily exhibited in the daily deportment of the parents. The morning and evening sacrifice was offered on the family altar with solemnity and devout feeling. These exercises were not hurried, formal, and unmeaning ceremonies. They were impressive, and deeply interesting. Long will the writer remember the occasional seasons at which he was privileged to unite in the morning and evening devotions of this family. Their memory is grateful and sweet. Religion had rendered the parents kind and affectionate, and deeply interested for the spiritual welfare of their children.—Salutary Christian restraints were imposed upon them. They were instructed, not occasionally, but habitually, in the great and important doctrines of the Bible, and had them enforced on their consciences by parental love and affection. In short, religion was exhibited before them in the most lovely attitude. But in the family of Mr. W———, religion was not so happily exemplified. Evening devotions were indeed performed, but often in a hurried and unimpressive manner. The children, instead of being interested and benefitted, were rather disgusted, and contracted a disrelish for all religious exercises. Scarcely any restraints were laid upon them. Instead of spending the Sabbath at home in studying the Bible themselves, or receiving instruction from it through their parents, they were in the company of Sabbath breakers, or reading some novel, or otherwise desecrating holy time. Seldom were they seen at the conference room. In short, little effort was made by the parents for the spiritual good of their offspring. And such was their conduct, at times, towards their children, and such their want of a Christian temper, that the children would often, in the most emphatic and passionate language, express their doubt of the Christian character of their parents. Now what has been the influence of these parents upon their children? Let facts give the reply. The children of Mr. B——, six in number, have all become hopefully pious, except the youngest, who is only about 12 years of age; and even *his* mind has been occasionally under serious impressions. Two have entered on the stage of active life, and are now occupying stations of usefulness and great importance to the church. One son has lately been licensed to preach, and another has just entered on a course of preparation for the ministry. Of the children of Mr. W———, not one has yet given any evidence of piety. They are indeed what the world calls respectable; but having been suffered to be much in the company of the gay, thoughtless and profane, they have adopted many of their habits, and cherish many of their feelings in reference to religion. To what else, but to the influence of the parents, can we ascribe the difference in these children? Let every parent, who may read these facts, ponder them well; and let them remember, that their influence will materially affect the eternal interests of their beloved offspring.—*Ib.*

INTERESTING CONVERSION.

An interesting case of hopeful conversion was related of a man in Claremont, a brother of the Missionary, Mrs. Judson, who had been absent from the house of God for seven years. His wife had entertained hope during his absence as a teamster, a business he followed every day in the week, and did not reveal it to him during his stay at home for a single night, for fear of provoking or offending him. On the next trip he took with him a little son of 9 years old; the boy on the journey, asked him, Pa, did you know Ma is pious? The question started him, but he affected not to hear it, and passed on. The boy thought he was not heard, and in a short time repeated the question, Pa, did you know Ma is pious? she is, for she prays when you are gone away, and she prays for you. The feelings of the father were still more excited. He felt badly, and at the next tavern took ardent spirit, but it remained; called at a second tavern, and did the same, but with no better success:—he called at a third, and did the same;—but his uneasiness was not removed. *He drank no more*, but as soon as his business would permit, he hastened home, with a load on his mind. He reached his house early in the evening, and found his wife in her proper place, surrounded by her children, quiet and cheerful. "Are you here?" said the astonished man, "I expected you would be off to meeting, and the children crying at home,"—"No, (answered the wife,) I know my duty better." The gentle reply and proper conduct of his wife overpowered the man, and he gave vent to his feelings. He became an inquirer after truth, went to meeting for the first time in seven years, and has regularly attended public worship since, it is hoped to some good purpose.

FAMILY PRAYER.

"Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manner, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connexion or composition in prayer they will not comprehend. Gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles. Let them be as for the most delighted service in which they can be engaged. Let them find it short, savoury, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gentle glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

"In family worship, I am not the reader, but employ one of my children. I make no formal comment on the scripture; but when any striking event or sentiment arises, I say, "Mark that!" "See how God judges of that thing!" Sometimes I ask what they think of the matter, and how such a thing strikes them. I generally receive very strange, and sometimes ridiculous answers; but I am pleased with them. Attention is all alive, while I am explaining wherein they err, and what is the truth. In this manner, I endeavour to impress the spirit and scope of the passage on the family.

"I particularly aim at the eradication of a false principle, wonderfully interwoven with the minds of children and servants; they take their standard from their neighbourhood and their acquaintance, and by this they judge of every thing. I endeavor to raise them to a persuasion that God's will in scripture is the standard, and that this standard is perpetually in opposition to that corrupt one around and before them.

"The younger children of the family will soon have discerment enough to perceive that the bible has a holiness about it; that runs directly contrary to the stream of opinion. And then, because this character is so evident, and so inseperable from the scripture, the heart will distaste and reject it. Yet the standard must be preserved. If a man would lower it they would soon detect him; and he must after all, raise them up to the right standard again. Much may be effected by manner, as to impressing truth; but still the truth will become irksome, till God touch the heart.

"I read the scripture to my family in some regular order; and am pleased to have thus a lesson found for me. I look on the chapter of the day as a lesson set for that day; and so I regard it as coming from God for the use of that day, and not of my own seeking.

"I find it easy to keep up the attention of a congregation, in comparison to that of my family. I have found the attention best gained, by bringing the truths of scriptures into comparison with the facts before our eyes. It puts more *stimuli* into family expositions. I never found a fact lost, or the current news of the day fail of arresting the attention. How does the bible account for that fact? That man murdered his father. This or that thing happened in our house to day. What does the scripture say of such things?"

"It is difficult to quiet your family. The servants are eager to be gone, to do something in hand. There has been some disagreement, perhaps, between them and their mistress. We must not drive hard at such times as these. Regularity, however, must be enforced. If a certain hour is not fixed and adhered to, the family will inevitably be found in confusion.

"Religion should be prudently brought before a family. The old Dissenters wearied their families. Jacob reasoned well with Esau, about the tenderness of his children and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding; it should be mild and pleasant."

The choice of a Wife.—The whole secret of choosing well in matrimony may be taught in three words—*explore the character.*—A violent love-fit is always the result of ignorance; for there is not a daughter of Eve that has merit sufficient to justify romantic love, though thousands and thousands may reasonably inspire that gentle esteem, which is infinitely better.—A woman-worshipper and a woman-hater both derive their mistake from ignorance of the female world; for if the characters of women were thoroughly understood, they would be found too good to be hated, and yet not good enough to be idolized.—*Christ. Her.*

A man Killed by a Lion.—On Thursday last during the exhibition in Antrim, of Wombwell's collection of wild animals one of the keepers incautiously made some freedom with the lion, (Wallace,) which the animal allowed him to repeat several times during the day. However during another exhibition, the man again put his hand into the cage, by way of showing how free he could make with him, when the lion laid his paw first on the hand gently, as if in play, then further up the arm, and on the man attempting to withdraw it, the animal seized him with both mouth and claws in the most terrific manner; and endeavoring to drag the unfortunate wretch through the bars of the cage; which I think he would have succeeded in doing, had not some of the bystanders caught the man around the body, whilst others endeavored to force the animal to let go his deadly gripe by stabbing him with swords and other weapons. Their efforts, however were of no avail, until they forced the handle of a pitchfork into his throat, and by a strong effort, pried his jaws open, so as to free the man from that horrible situation that he had been in for about five minutes. Owing to the dreadful wounds inflicted by the teeth and claws of the infuriated animal, nearly the whole of the flesh was torn from the arm, the shoulder was almost torn off, and his side lacerated considerably. Surgical aid was instantly procured, but in vain; mortification soon ensued, and death put a period to the sufferings of the unfortunate man, on Sunday evening.—*Phil. Sun.*

HANOVER ACADEMY.

The winter session of this institution will commence on Monday the 8th of November. The school will be opened in the brick building erected by the Trustees, which is now finished and will afford every convenience to Students, as there are separate rooms for the different departments.

A competent teacher of Mathematicks is employed, consequently young gentlemen who wish to study that or any other branch of science, without attending to the dead languages, may have an opportunity of doing so.

A beautiful pair of globes, together with maps and Findlay's splendid "General Atlass" will be at the service of the students. A reading-room is also attached to the Institution in which will be found the most interesting Journals of the day, to which all students will have access.

The price of tuition is fixed by the Trustees at $7 50 per session or $15 00 per annum. The price of boarding in the village is one dollar per week; it may be had, however, in respectable families in the country, within a mile of the Institution for 75 cents per week.

It may be important to state further that the Institution is under the immediate superintendence of the Rev. John Mathews D. D. late of Shepherdstown Va. who will attend to Moral Science, Belles letters &c. The tuition fee is expected to be paid in advance.

By order of the Board
JOHN M. DICKEY *Pres.*

Hanover Ia. Oct. 29th 1830.

P. S. Young gentlemen intending to study Mathematicks are informed that the "Cambridge Course" will be taught and are requested to supply themselves with that system.

THE CHRISTIAN ALMANAC
FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single Also a general assortment of Theological, Medical School, and Miscellaneous Books—very low for cash

Lexington, Oct. 5, 1830.

GREENVILLE FEMALE ACADEMY,
HARRODSBURGH, KY.

THE second session of this Institution commenced on the first Monday of the present month, and will close the last of March.

TERMS:

Higher Classes, per session		$15
Under Classes,	do.	10
Boarding,	do.	40

Music and ornamanental branches at the usual charges.

☞ A reduction of one half of the fees in favor of ministers of the gospel, will be made.

WILLIAM D. JONES, *Prin.*

November 3d, 1830.—18-3t.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY
OR PILGRIM'S MUSICAL COMPANION

bound in a superior style.

Lex. Ky. June 2d, 1830.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kep on hand in the Depositories, at the Store o Stephens, Winslow & Stephens, Main-street

Lexington, Ky. June 29, 1830.